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It does not tell us what *ought* to be done; but it reveals to us what *has been* done. Synthetically it shows what *can* be done. It becomes more practical still—it proves what *we* may do.

The really effective argument for Christianity is to be found in biography. Here, too, is inspiration for the young Christian who cannot be reached by dry printed sermons, or such dogmatic literature as is often relied upon by Protestants to develop faith.

Do Protestants realize the value of biographies of Christian heroes?

ALFRED W. WISHART.

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QUELLEN ZUR GESCHICHTE DES PAPSTTUMS UND DES RÖMISCHEN KATHOLIZISMUS. VON CARL MIRBT. Zweite, verbesserte und wesentlich vermehrte Ausgabe. Tübingen: Mohr, 1901. Pp. xxii + 482. M. 8.50.

THIS second edition of Mirbt's *Quellen* is made up of 508 original documents, entire or fragmentary, that illustrate the history of the papacy and Catholicism from their earliest days down to our time. In the former edition only 155 documents were printed. This notable increase is largely made up from documentary material of the nineteenth century. The scope of the author remains the same, viz., to provide a volume in which students of theology shall find collected certain desirable materials for the study of church history that are often inaccessible to the ordinary reader. As the mass of original materials is quite vast, some principles of selection had to be adopted; these are stated to be the great lines of development and the principal events and situations in the history of ecclesiastical life. Historical tables of the Roman popes, chronological and alphabetical, and an alphabetical list of all the herein printed *Quellen*, add to the utility of the book. The latter list is so constructed that the student can go directly, not only to the page, but to the lines that contain the pertinent document. The original sources of every document are regularly indicated; likewise the more important works in which it has been used or discussed. In many documents the *leitende Idee* is brought out by spacing. As the collection is primarily destined for non-Catholic students of theology, it is only natural to expect that in several ways the compiler should make known his tendency in the grave questions that are illustrated by the documents he reprints. It may be that thus the youthful student is tempted to consider the original materials from the view-point of his master, and to read into

them or out of them something more or less than they contain. Cardinal Newman once said that Horne Tooke worked his peculiar views even into the science of English grammar. It is perhaps morally impossible for most men to approach the great documents that chronicle the deepest lines of divergency without some bias or prejudice. In general the work is a serviceable one, though in the hands of a Catholic compiler the selection of materials would have been carried on along different lines.

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LES INSTITUTIONS COMMUNALES DE ROME SOUS LA PAPAUTÉ. Par E. RODOCANACHI. Paris : Picard, 1901. Pp. 424.

RODOCANACHI has added one more to his long list of works, and in this volume has returned to the field of Roman history. This is the ninth volume of considerable size published by him since 1894. Such rapid work is generally associated with carelessness, but we do not find it so in this case. In this work he claims only to give in outline the communal history of Rome, without any attempt at clearing up the many obscure details. It is a valuable study of a very obscure subject. While in general the city government and organization at Rome were like those of other Italian cities in this period, there are striking differences. There are the frequent periods of tumult and revolution which we find in other cities, but the results are not the same. This book explains why some family like the Colonna or Orsini did not occupy the same position of influence in Rome which the Medici family held in Florence. No one powerful family could gain supreme power, because of the presence of the pope. Conditions are now so different that the Roman experience does not give us much help on present-day municipal problems. One valuable suggestion might be the careful watch over expenditures and the searching investigation made into the official acts of each ruler at the close of his term of office. A marked characteristic was the short period of office-holding, many being for two months, rarely one for more than a year. The writer takes up the government of the city by epochs. After a brief survey of the organization of the city in the early Middle Age, the period from the ninth to the twelfth century is studied more carefully, and the conclusion is reached that, while there was a senatorial class, it was no longer an assembly, but an order. The statutes of 1363 and 1469 are studied carefully, and the later ones of 1519-23 compared with these. The